

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, MARCH 30, 1916

NEW SERIES, VOL. XVIII, NO. 13

We have not been equal to our work because we have been defective in our love.—David Livingston.

J. J. Justice, of Hattiesburg, reports a good meeting at Munson, Fla., with fifty-three additions to the church.

The Interdenominational Sunday School Convention for Mississippi will be held in Hattiesburg at the First Baptist church, April 11, 12 and 13.

By mistake, the name of C. W. Orrick, of Mt. Olive, was not in the list of those who had sent in subscribers during the recent campaign. It should be close up to Ben Adam's.

We are getting to be "observers of days." The latest on the calendar is Citizen Sunday, July 2, and everybody is requested to preach on the subject that day—if he wishes.

Editor A. J. Holt has resigned his pastorate at Kissimmee, Fla., but it is not his intention to give up being a pastor or to leave Florida. He works well in all sorts of harness.

It is sometimes said that prosperous years are the hardest times in which to get money for missions. The goodness of God ought to lead us to generous giving for the spread of the gospel.

Some preachers advise young men: Don't preach if you can help it. Can't say whether that is sound advice; but here is one you can put just above it: Don't write poetry if you can help it.

Yuan Shi Kai, the head of the Chinese government, has announced that he has decided that the country shall remain a republic. Maybe he heard some of our American protests. Or is he like the fabled preacher who often changed his text, but the sermon remained the same?

Indications are that the contributions for missions by the Sunday Schools on last Sunday will make a good showing and greatly relieve the tension at these points. If you didn't get in on this you can make a better offering in April and include "punitive damages."

Pastor S. G. Pope, of Belzoni, issues Vol. 1, No. 1, of "The Baptist Signal," his church paper. It is a modest and helpful paper which urges its readers to take the denominational paper, The Baptist Record. It has decided Baptist proclivities.

Which is better: To give our children to be missionaries or to raise them to be soldiers—to be food for powder? Which is better: To give our money for the spread of the gospel or for guns and ammunition? We may have the privilege of choosing. Let us pray for peace and give our money to send the messengers of the Prince of Peace.

Already we have received letters from those who wish to get a Baptist Record ticket to the Southern Baptist Convention. We are ready to furnish tickets to all who send in as many new annual subscribers as the ticket costs in dollars from your home. If the ticket costs twenty dollars, send us twenty new subscribers and we furnish the ticket. Nothing but bona fide new subscribers counts.

The Associated Press of last week reported the death of Cole Younger, aged 72, a famous outlaw of the border days. The mention of his name brings up the period that followed the civil war when he with the "James boys" and others mistakenly sought to avenge the wrongs they had suffered by robbery and murder. That grace abounds over abounding sin is shown in the fact that after years of robbery and twenty-five years in the penitentiary, he was three years ago converted. He said, "I was brought up in a Christian home. Now I'm an old man and I've come by God's mercy back to the place of my childhood to end my days." He was said to have been in his last years a devout church attendant and peaceful citizen.

Brother T. A. J. Beasley, of Ecru, while teaching every day and preaching on Sunday, took up the course of study in teacher training and B. Y. P. U. of the Southern Baptist Convention and completed the thirteen books in five weeks. He took the examinations and made perfect in them. He can repeat from memory every important division in all the books. "Can you beat it?" or do you know anybody else that has? It is said also that he took the examination which is given the county superintendents of public schools and made the best grade that was made in the State. He is just showing the boys how to study.

A few kind words to writers and those who ought to write: Give us the news for The Record before it gets old or cold. Put it in as short space as possible to tell it clearly. Don't abbreviate your words, but spell them out in full. Don't indulge in fulsome flattery. Don't introduce advertisements as news. There is a good deal of that. Don't say, "I intended to write." Do it. Don't tell what you are going to do. Do it and then talk about it. Don't think you will be heard for much speaking. Be brief, and be sure to write.

Brother J. W. Steen, chairman of the program committee, writes that the Rankin County Sunday School Convention will meet in Brandon, April 30th (Sunday), 10 a. m. This meeting is for the purpose of organizing the convention. J. E. Byrd and others will be present to furnish a good program. All Baptist Sunday Schools in the county are requested to send representatives. There are about twenty-five churches in the county and they are sure to have a good convention.

In a recent discussion in Congress, a representative said that one little child who went down in the sinking of the Lusitania made a stronger appeal to him than the danger of reducing the price of the cotton crop by the submarine warfare. Even so; and if we act on this principle, we will hasten to raise the \$100,000 for the Education Commission and our mission apportionment, for it measures our estimate of the value of mind and soul.

The latest figures from the Home Mission Board show only \$3,876.60 raised for this work up to March 25th. It can be easily understood how it is that Dr. Masters sounds the signal of distress. This leaves us over \$20,000 to be raised in Mississippi in the next four weeks. It does not appear that systematic giving has made much progress among us and special collections are necessary.

Rev. C. E. Bass has received a glad and whole-souled welcome in his new pastorate at Ellisville.

A glad welcome to R. L. Wallace, who returns to Mississippi, taking the church at Inverness.

Asheville is likely to be crowded at the convention, and it would be well for you to arrange for your room at the hotel without delay.

In a letter published in another part of the paper, Brother L. E. Barton, formerly pastor at West Point, writes that he is ready to assist in meetings in Mississippi.

Ten beautiful Easter postcards will be sent postpaid for ten cents by The Baptist Record Book Store, Jackson, Miss.; or twenty-five will be sent for twenty cents.

It is said the British flag floats over one-fourth of the earth's surface. And they say, "Britania rules the waves." Russian territory is next in point of territorial extent.

A big list of good books for one-third less than the regular prices is given in the announcement of The Baptist Record's April Book Sale on page 16. Turn to it and mark the books you want.

Rev. W. D. Mathis offers his resignation at Pascagoula and churches nearby, to be effective October first. He has served them faithfully for five years.

One day and night session of the Southern Sociological Congress which meets in New Orleans April 12-16, will be held aboard a steamer which will make a twenty-four hours' trip into the Gulf of Mexico.

The Mississippi College student pastors are reporting good collections for missions in their churches. If these young men just beginning their work can get results like this, the rest of us cannot afford to fall short.

An Irishman and a Scotchman were making repairs on a wharf when the Scotchman lost his balance and fell into the water. Sandy shouted to Pat, "I say, Pat, drop me a line, will you?" "What for?" said Pat, "there ain't any postoffice where you're going!"

Rev. S. P. Morris has resigned his pastorate in Louisville, Ky., and could be secured for work in Mississippi. He is one of the best and we hope he will come this way, being a native Mississippian and alumnus of Mississippi College. His wife is a genuine helpmeet.

Some congressmen and others express themselves as believing that certain sinister and designing interests are behind Villa in the trouble he is trying to make in Mexico. If these interests are, the Roman Catholic church, or munition makers, they should be exposed and rebuked.

The report this week from the Foreign Mission Board is that Mississippi's contribution to date is \$10,235.14, leaving nearly \$25,000 to be given in the month of April. This is better than last year, but last year we had a debt of about \$100,000, of which \$6,351.41 have been raised by the laymen from the states of Kentucky, Louisiana, Maryland, Tennessee, Texas and Virginia.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Every act of obedience is an act of worship.

Habits are the flights of steps that lead to the halls of character.

Christ is expecting every Baptist in Mississippi to do his dead level best.

From every section of the State we are receiving letters commendatory of our mission budget plan. It seems that the churches are anxious to make their apportionments. One pastor said, "My church gave \$2.50 last year. You asked us for \$10.00. We took our collection yesterday and got \$25.00." This shows the spirit of our country churches.

Home and Foreign Mission Receipts.

The total receipts for foreign missions up to March 15, 1916, was \$235,980.55. Receipts from Mississippi up to the same date was \$10,135.14. The amount yet to be raised by the Foreign Mission Board, if we would go to the convention in Asheville without debt, is \$388,019.45. Mississippi has yet to raise \$24,864.86, if she would come up to her apportionment to foreign missions. The receipts for home missions up to March 18, 1916, was \$138,313.68. Mississippi has given \$4,142.82. We have yet to raise \$20,852.18 if we would come up to our apportionment. Putting the two amounts together, Mississippi has \$45,718.04 to raise between this and the first of May if she goes to the convention with a clear sheet. This can easily be done if every pastor in the State will press the matter in his churches.

The Foreign Mission Challenge.

Never before has there been such a demand as there is now in our foreign mission work. The European war has put the European nations practically out of the mission field. From this source heretofore a large part of the money for foreign mission work has been received. But now because of the stress of war times and the death struggle in which these nations find themselves engaged, we cannot expect for the churches in these warring nations to give to foreign mission work like they have been giving. Consequently if the work is carried on in the foreign fields and the men that are there provided for, the money must come largely from the United States. So far as our Baptist work is concerned, we ought to be able to come to the relief of our Baptist forces on the foreign fields who have heretofore been supported by the churches in England and on the Continent. It seems to me that this condition alone is enough to challenge the best there is in us.

But that is not all. There are a number of the finest young men and women in the South now putting their lives against Southern Baptist money. They are saying to us, "We are investing our lives in foreign mission work and we challenge Southern Baptists to invest their money in us." There are eighteen or twenty of these well equipped young men and women now ready to go to the foreign field. They are only waiting for Southern Baptists to furnish the money to send them. This is a challenge that we cannot overlook.

In Mississippi, with improved conditions, we ought to find it easier to get money for missions now than last March and April, and we feel that the only thing necessary is for our people to know the condition and the need and they will furnish the money. It seems to me that Mississippi ought to assume her part of this challenge that comes to Southern Baptists. If there are eighteen young men and women wanting to go, and there are, then Mississippi ought to increase

her gifts over and above her apportionment an amount sufficient to send one of them. This would be about one thousand dollars. Let our pastors lay it on the hearts of our people for an increased contribution over the amount of the apportionment, in order that we may make this increase and thereby meet the challenge that is being flung down to us by these consecrated young men and young women.

The Home Mission Challenge.

We clipped the following from The Home Field. It is a part of an editorial by Dr. B. D. Gray, corresponding secretary of the Home Mission Board, and gives to us a statement of the home mission situation which is illuminated. Dr. Gray says, "Our very prosperity has become our embarrassment. Our work has been so significantly favored in every direction that enlargement has been necessary. It is more necessary now than ever. One success has opened the way for another. Foundation laid must be built upon if we are to have a beautiful edifice rather than a heap of rubbish. We must therefore not only hold our own but reach forth and seize the opportunities all around us.

"At the annual meeting last July the entire apportionment of \$441,750.00 was appropriated for work in the various departments, so numerous and urgent were the calls for help.

"We had spent much more money up to the 15th of February this year than we had to the same date last year. Our debt is therefore much heavier. We had borrowed February 15, \$155,573.00, which is nearly \$20,000.00 more than the amount borrowed to the same date of 1915.

"We have received in gifts from the churches, which does not include evangelistic receipts, \$104,957.00, some \$14,000.00 ahead of last year, but \$12,000.00 of this increase is from Kentucky alone. Most of the states are much behind in their gifts a year ago at this time.

"In order to meet our obligations we must raise \$350,000.00 in two months. This is a large sum. In order to raise it all our forces should be enlisted immediately. It will not do to wait until April. March should be the greatest month for home mission receipts we have ever known. At least \$150,000.00 should be raised in March so as to lessen the risk that unfair weather or unfavorable conditions may bring in April.

"Last year we received from February 15th to April 30th, \$279,703.00. The last week in April we received \$196,476.00. We received the last day in April, \$170,255.00.

"Will it be wise, will it be safe for us to wait until the last week of the year, or the last day of the year, with these large sums to be raised? Never! We must begin at once. Brethren and sisters, pastors and laymen, let us come immediately to the holy task and give the whole of these sixty days to the work. It is all important that we meet every claim, close the books free from all debt and face with confidence and courage the future that is so auspicious for Southern Baptists at this great juncture of our history and progress."

The Pastor's Task.

The pastor is not only the key man but he is the man in denominational and kingdom service. Christ has made him the steward of the gospel of the kingdom; He has turned over to him the work of instructing and leading the membership of the church of which he is pastor. Holding this position, he is responsible both to the church and to the Lord. His is indeed a position of tremendous importance. The church will not go beyond him. He can lead it into

large things, or else he can lead it into paths which are little and narrow.

1. It is not only the duty of the pastor to preach the word but it is his task also to give to the church of which he is pastor a world-vision, and thereby to bring the church into world-consciousness.

The gospel which he preaches is a world gospel and the field of activities for the church is a world field. The pastor must remember if he would avoid failure that while his immediate field of activity may be limited yet the universal sky is overhead and the universal soil runs under all the fences.

Too often the pastor regards his church as a particular group of people whom he carries in his pocket, or a machine with just so many parts to it, needing just such and such attention, to which also certain changeless rules will apply. He forgets that in his care is a living, growing, developing, changing, surprising thing, and that the only laws that apply are those of the larger categories. Every church, however, far back in the piney woods it may be, should be and can be brought into the world currents started by the gospel for world-redemption. In other words, the world point of view ought to prevail in every local church task. Every problem up to the sin that destroys some precious life must be seen in the world light; the great Sun, not a street lamp, must shine upon them. There is no one to give this world-vision unless the pastor does it, and it is his business to do it.

When this view point is given the work which the church does becomes weighty with the dignity that the local healings and village ministries of Jesus had. Thus seen the problems of church life and church work, in churches large or small, become local passes of Thermopylae whose fame echoes among the battles of the world yet to be. They are seen not as facts affecting the village or city, but as facts weighing in the world's scale, and thus seen they take on a glory and a challenge unknown before.

2. The pastor must lead his people into a world-view of Christ and into touch with the kingdom statesmanship necessary to world conquest for Christ.

A few of the members of his church may get this vision without this leadership, but very few. The average church member is too busy grappling with the problems of making a living to give much time to the questions of religion and the problems of denominational statesmanship. These things must be thought out for him and given to him. The pastor is the logical one to do this thinking. He is the logical one to bring his church into an appreciative knowledge of that Christian statesmanship which is working for world conquest.

To do this he must know something about it himself. He must not only believe in missions, but he must know missions. To know missions he must study world history and world politics in the largest sense; he must study geography, ethnology, and Christian diplomacy. He must know the human facts of the world and he must know the kingdom facts. He must know definitely what is being done, what needs to be done, and the forces being put in operation and the methods being used to do what ought to be done.

To do this the pastor must catch the heavenly light and localize it; but he must not limit it to the keyhole of his church in his thinking about it. There must be a world outlook. Such a vision as this on the part of the preacher will give the church of which he is pastor a world-vision sooner or later, and will call the church into world-consciousness and world-activity.

The New Liberty Baptist Association has a Baptist Sunday School Convention. It was organized more than a year ago, and meets on the fifth Sundays. The officers are as follows: Rev. W. L. Meadows, president, Mize, Miss.; W. R. Allmon, secretary. Yours,

Mize, Miss.

W. R. ALLMON.

CLARKE MEMORIAL COLLEGE.

It was my pleasure to announce after Christmas that our classes were filled up with students on the subscription of \$2,075 made at the convention last November. Several new classes were organized and additional work taken by members of the faculty in order that the work might be carried forward successfully. We have been working as hard as men could possibly do and have expected the subscriptions made to be paid. It is a painful duty of mine to report that the larger part of the amount has not been paid. Less than two months of the session yet remain in which to send in these amounts. I do not want to complain or magnify our service here. I do this simply because it seems my duty to ourselves and to those making the subscriptions and to other Baptists in the State. We are depending on these amounts absolutely. If the character and amount of the work being done here were realized along with the pressing need, surely it would not be long until the full amount promised would be paid.

I want to express my thanks and the gratitude of the whole faculty for the extreme kindness of those who have paid so promptly. One man sent in his \$100 the next week after the convention. Many have paid a part and have written that the balance will be sent in very soon.

CHAS. D. JOHNSON,
Faculty Secretary.

OUR OPPORTUNITY IN THE NATCHEZ COUNTRY.

Finley W. Tinnin.

By the term "Natchez Country" we mean that section of the State embracing Adams, Wilkinson, Jefferson, Franklin and Claiborne counties. In all this vast territory the Baptist cause has had one long struggle to exist, and today all of our leading churches in this section are weaker than they were ten years ago.

In the county seats of each of these counties there are weak, struggling churches. The church at Natchez, the direct descendant of the first Baptist church organized on Mississippi soil, has had almost every obstacle known to Christendom. Fayette, the county seat of Jefferson county, has been without a Baptist church until a few years ago. Meadville, the capital of Franklin county, has a weak church. Woodville, capital of Wilkinson, has one of the oldest churches in the State, a relic of antebellum days, supported largely by the State Board. Port Gibson, of Claiborne county, has been a discouraging field for Baptists; but a little band there remain true to the Head of the church.

What is the matter? How could such conditions exist in Baptist Mississippi? The brethren in the interior of the State can hardly realize that such conditions exist in the southwestern section of their State.

This territory is not overrun by Catholics. In fact, outside of Natchez there are but few Catholics in the Natchez Country. The Methodists and Presbyterians have the country, and the secret of their success is: Both of these denominations have schools located at Port Gibson. Port Gibson has been, in the past, a sort of religious center for this territory. The young men and women of this section have gone there for schooling, and they have been molded into the strongest and most loyal Presbyterians and Methodists. And they have created such a distinct Presbyterian-Methodist atmosphere throughout this entire Natchez Country that Baptists have been compelled to take a back seat. Baptists work very well when they are on an equal footing with other denominations, but when it is otherwise they seem the most prone to be discouraged, or, indeed, to forsake their fold and "join" the Methodists and Presbyterians. Anyhow, that is the story of many of our churches in this section.

Baptists have moved here—yes, many and many of them. But the church has not grown.

Go to the other churches and you will have pointed out to you by the older citizens, "That man was a Baptist back in the hills. He is one of our leading business men. And he is a staunch Presbyterian (or Methodist) now."

Of course, those things should not be—by all means, ought not to be—but as a matter of fact, they do exist here. And the reason is that we have neglected this Natchez Country as a denomination. We have not created a Baptist atmosphere here.

But now comes the Chamber of Commerce of the city of Natchez and offers to give to our denomination the buildings of the old Stanton College, and, besides this, a handsome sum of money, according to our needs, if we will take over the school and make it go.

This is the greatest opportunity the Baptist cause has ever had in the Natchez Country, and the opportunity is so great that it staggers us—the thought of having a Baptist college in Natchez.

There is a great territory here for a Baptist school, without treading on the toes of any other Baptist institution. Natchez is the hub of all this country. Besides the river packet system, there are four railroads entering into Natchez, and two more railroads to come within the next few months. For the most part, these roads traverse country predominantly Baptist. For the location of a co-educational junior college, there is not a more logical point in the State than Natchez.

Our section is so isolated from the remainder of the State that Mississippi College and the Woman's College seldom draw a student from our midst, but they do go to schools of other denominations. Chamberlain-Hunt Academy (Presbyterian), of Port Gibson, could hardly exist without the Baptist patronage from this territory. Belhaven College gets our Baptist girls and sends them back to us Presbyterians. Instead of a Baptist school located here interfering with our other schools, it would prove a mighty fine advertising medium for our higher schools of learning.

It is not a question, whether we can afford to accept the proposition of the Natchez Chamber of Commerce, but the real question is, Can we afford to allow the greatest Baptist opportunity in the Natchez Country pass us by?

ADVERTISING FOR MISSIONARY VOLUNTEERS.

J. F. Love, Cor. Soc'y.

The Foreign Mission Society of the Northern Baptist Convention has issued a strong call for young men and women to volunteer for foreign mission service. The society finds itself facing a situation similar to that which the Foreign Mission Board faces, namely, a large number of overworked missionaries whose health is in danger of being seriously and permanently impaired if reinforcements are not given at once; an enlarged foreign mission task imposed, owing to the interruption of the work of European mission boards; and the enlarged opportunities incident to favorable conditions for evangelization on the mission field, and peculiar friendliness for Americans. Unlike the Foreign Mission Board of the Southern Baptist Convention, however, the Foreign Mission Society has no large waiting list of well-trained and capable volunteers, although they seem to be able to command the money to send out recruits. The call for volunteers is as follows:

"Correspondence regarding foreign missionary service is most cordially invited. * * * The board now appeals to you to offer yourself for the relief of those who are bearing such crushing burdens at the front. Correspondence is also solicited from any who may not be fully persuaded that they are called to the foreign field. Writing to the board does not at all obligate you to go. Information and counsel are gladly given to any who may be seeking light as to the place and form of their life work."

How grateful ought Southern Baptists to be

that the Spirit of Christ has so worked on the hearts of our young people, and our pastors and Christian schools have so inspired and trained our young people that we have a royal company equipped and waiting impatiently to be sent to the front! Personally, I want our Foreign Mission Board to use every one of these young people who has been found suitable for appointment. They are imperiously needed, and ripened harvest fields are waiting to reward their labors. The board is being importuned ceaselessly to send reinforcements. The only thing in the way of doing this is a lack of funds. Has not God manifestly shown Southern Baptists their duty in touching the hearts of our young people at a time like this? Shall the surrendered lives of these young people make a fruitless appeal to us? Their appeal is strengthened by the appeal of tired missionaries at the front who are confronted by tasks for which their strength is not equal.

There is another consideration as serious as the above. It is this: If we fail to use the young men and young women when they have surrendered their lives to Christ, and through long years of study have fitted themselves for a life work on the foreign field, we are in danger of discouraging others who are prayerfully considering the will of God for their lives. If these lines should fall under the eye of any such young man or woman, I would here record my admonition, Listen to the voice of God and follow your conscience. If God wants you for the foreign field, stake your life against the money of your brothers and sisters, and if those who have this will not match your life with their money, no guilt will attach to you. "Where there is a willing mind, it is accepted according to what a man hath and not what he hath not." But while I thus admonish the young, I do most earnestly beseech my brothers and sisters to rally at once to the support of our foreign mission work, and make it possible for the Foreign Mission Board to follow what all must admit to be a very plain leading of Divine Providence. It is not conceivable that God would have given such conviction of duty to so large a number of young people at a time when their services are so sorely needed on the foreign field, if He had not meant by this to indicate His purpose and our duty. While others are advertising for volunteers, we ought to make thank-offerings to send out the men and women whom God has called out of our Southern churches.

Mrs. Margaret T. Russell, of Mobile, Ala., has become a member of the field staff of the extension department of the Moody Bible Institute, as a Bible teacher and organizer. Mrs. Russell comes of a distinguished Southern family where she is well known for her activity in the general agencies of her church and as a member of the Southern Central Field Committee of the International Y. W. C. A. She will be one of the speakers at the Mountain Lake Park (Md.) Bible Conference, August 13-20.

S. B. T. SEMINARY.

The fourth quarter of the session of the Southern Baptist Theological Seminary will begin on Wednesday, March 29th. This will be a good time for students who desire to take the last quarter to enter the Seminary.

Two lectures will be delivered on the Norton Foundation by President John H. Hibben, of Princeton University. The lectureship was founded for the discussion of subjects which concern the relations between Christianity and science and philosophy. President Hibben will discuss subjects dealing with these central themes. His lectures will be given in the Chapel of Norton Hall at 10 a. m. on Thursday, March 30, and Friday, March 31.

E. Y. MULLINS.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid before ordering paper stopped.

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.**THE ONE THING NEEDFUL**

We clipped this from one of our exchanges which is enough to make many of us bow our heads in shame:

"For missions the people of America contribute about \$12,000,000 a year. Does this seem large? Put alongside of it the following items: For chewing gum, \$21,000,000; for soft drinks, \$120,000,000; for candy, \$200,000,000; for theatres, \$750,000,000; for tobacco, \$1,200,000,000; for intoxicating liquors, \$2,200,000,000."

Here are items summing up over five billion dollars which are in no sense necessities, which in most cases we could do without with financial and physical advantage. If figures can be relied upon to prove anything, the evidence is conclusive that we are come upon the times in which men shall be lovers of pleasures rather than lovers of God. Read yourself and see if the rest of Paul's description (in II Tim. 3:1-5) fits our time: "But know this that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness but having denied the power thereof. From these also turn away." These words were not written by Jeremiah, the unpopular critic of his times. They were written by the most active, believing, hopeful and victorious spirit of any time, one who gave himself and his all to the furtherance of the gospel and confidently expected it to triumph over the whole earth. Far from retiring in dismay, he believed, yea, knew that he had that which would finally subdue all men and bring them into fellowship with God.

But how could there be a more complete embodiment of selfishness than that of spending billions on useless indulgences and a pittance in our efforts to redeem men from the bondage of sin and the sentence of hell. There is only one of two explanations possible: Either men do not care that their fellow creatures must spend eternity in hell, or they do not believe the Bible statement that "There is none other name under heaven, that is given among men, wherein we must be saved. And in none other is there salvation." The faith that worketh by love is sure to drive men to the limit of effort to carry men the gospel.

An effort is being made in England during the war to prohibit the importation of anything not absolute necessities. All luxuries are to be banned, and the people will submit to it without complaint. Indeed it is probable that they will take pleasure and pride in denying themselves

the things that minister to their pleasure for a time in order that the empire may stand and their armies may be adequately equipped. Is the love of God less powerful than the love of country? Is the love for men's present and eternal welfare less potent in its appeal to us than the obligations of patriotism. The great battle of Armagedon may not be fought out on the plains of Asia, but in our own hearts, between loyalty to God and love of the world.

MATTHEW, 5:25

Someone asks for light on this passage from the sermon on the mount. The connection shows that Jesus is talking about the high standard of righteousness in the kingdom of God. The central idea of the whole sermon is the kingdom of God and His righteousness. In this part of it He is speaking of the standard of righteousness in the kingdom as compared with that of the law and that which prevailed among the people of His time. It must exceed that of the scribes and pharisees who were supposed to interpret the law and exemplify it in their conduct. He illustrates his teaching by two or three particular examples, such as the prohibition of the law as to adultery and murder. He lifts the standard higher than they had been taught hitherto. Not only is it a great sin to commit murder, but a wrong feeling in the heart, a wrong attitude of mind, is condemned. Not simply the outward act is condemned, but He says, That one who hates his brother is guilty of murder, and one who is angry with his brother shall be in danger of the judgment and whoever uses an angry or contemptuous epithet is in danger of the hell of fire. This right attitude toward another is more important than worship or sacrifice. These must be interrupted even while they are in process and laid aside till reconciliation is effected, and the right feeling in the heart restored. No worship without this is acceptable to God.

Then follows the passage in question, "Agree with thine adversary quickly while thou art in the way, lest haply the adversary deliver thee to the judge and the judge deliver thee to the officer, and thou be cast into prison." Jesus here appeals to prudence and common sense. It is a "safety first" admonition. Not only is the injunction he has been giving about right feeling and conduct toward others based on the principle of righteousness and the fear of God, it is the only safe, sensible and prudent thing between man and man. In the language of every day, "It pays." It is much the same counsel that is given in the proverb, "A bad compromise is better than a good lawsuit." In those days the issues of a lawsuit were much more uncertain even than in our day. Corruption and favoritism were common. What is the use of going to law, of delaying decision, of expensive courts, and of uncertain judgments? Make terms with your adversary while you can, before it gets out of your hands. Most men will listen to reason, and if they will not it is better to suffer some loss than to take the risks and provoke animosities. You are likely to fare better by dealing early in a spirit of conciliation with an adversary than to go through long litigation. Lawsuits are poor investments, the issue is of uncertain advantage and the end more bitterness.

A DEFENSE OF JEALOUSY

The word jealousy like many others in our language, has to do service in more senses than one. Owing to the poverty or inadequacy of language, some words are used in various meanings. This one, like others, may represent a state of mind that is honorable or dishonorable. It may represent a low, narrow, selfish and despicable condition of mind, that grudges any good which comes to others rather than to ourselves. On the other hand it may represent a natural and inevitable disposition to preserve one's own personality and rights without which existence is either impossible or undesirable and intolerable.

Surely there must be an honorable interpretation to the word when the Lord says of himself, "I, the Lord thy God, am a jealous God." It becomes a quality not simply excusable but worthy.

Jealousy becomes corrupt when our estimate of our own rights or importance becomes exaggerated or perverted. The word has suffered because human nature itself has suffered deterioration. If man had retained his first estate of innocence, jealousy would have been always proper and right wherever there was provocation for it. The old adage that "self-preservation is the first law of nature" is true and is proper insofar as self-preservation is a necessity to any service to others.

With God the will to maintain his own holiness and sovereignty is the first necessity. It is of more importance than the preservation of man, the salvation of a soul or the perpetuation of the universe. With Him self-preservation, self-expression and self-assertion are necessary as a condition of all else. As man is made in the image of God, the maintenance of his personality and independence, of his individuality and integrity is the basis of all the rest. Jealousy is resentment and resistance of whatever seeks to destroy these.

Jealousy is not only resentment against what seeks to injure or destroy this germ of personal life, but the intuitive resistance to what seeks or tends to destroy the germ of truth and righteousness. Zealous and jealous are the same word. When Jesus said, "The zeal of thy house hath eaten me up," it was to explain his resentment and indignation against the abuse of the house of God of which the Jews in Jerusalem were guilty. It provoked him to rebuke the traders, to overthrow the tables of the money changers and to drive with a whip the sheep and oxen from the temple.

It is easy for this zeal for truth and jealousy of one's personal rights to degenerate into selfishness and partisanship; but it will explain, if it does not actually justify, much contention and resistance to those who contradict or those who jeopardize the truth. Those who cleave to that which is good will need to abhor that which is evil. It was because Jesus not only loved righteousness but also hated iniquity, that God anointed Him with the oil of gladness above His fellows. It was because His sceptre was the sceptre of uprightness that it could be said of Him, "Thy throne, O God, is forever and ever."

CONVERSION OF SAUL

The conversion of Saul of Tarsus was the most important event in the history of Christianity after Pentecost. The conversion of any soul is the pivotal point in destiny, but the conversion of some souls means the turning point in history and sets influences in motion that affect the whole world. There are special reasons which combine to make the conversion of Saul specially significant.

He was a great sinner and on this account the influence of his conversion was profoundly felt far and wide. He was a murderer. Of course there are mitigating circumstances, though Paul does not plead these except insofar as he did it ignorantly in unbelief. He was guilty of the death of Stephen, doubtless voting for it, witnessing against him and participating in the murder by taking care of the clothes of those who stoned him. It was a particularly aggravated case, for in the synagogue of the Cilicians he had doubtless confronted Stephen and could not meet the force of his argument and turned to the alternative of violence. Saul was a blasphemer, one who called down maledictions, curses on the name of Jesus. He was a violent persecutor, dragging men and women to prison and voting for their death. He remembered afterward with great sorrow how he had, in the triumph of his persecution, compelled some of these who believed in Jesus to blaspheme His name. He said that he was the Chief of Sinners and that God showed him mercy to prevent any

others from despairing who might think themselves too great sinners to be within the reach of God's mercy and pardon. It is the best Christian strategy to seek the salvation of the most outspoken and outbreaking sinners. Their turning is the turning of many.

Another thing that made his conversion specially important was that Saul was a man of unparalleled preparation for his work as a messenger of Jesus. His education in the history and traditions and religion of the Jews is second to none. He was a Hebrew of the Hebrews, devoted to all that the Jews held dear, familiar as a Pharisee with every jot and tittle of the law and the meaning of their ceremonies. There are few minds in the world that have shown as sharp incisiveness, as clear discrimination, as perfect insight, as commanding power of reason as that of Paul. He was familiar with Greek language and literature, the culture and customs of the Greeks and the value and meaning of Roman law. His illustrations are drawn from all of these, and he knows the mental habits and attitudes of them all. To bring into the kingdom a man of such commanding knowledge and ability will give impetus to the gospel, character to the church and hope to all generations.

Besides this he was a man of such outlook as would bring new views of the mission of Christianity into the hearts of all believers. To take Paul out of the first century would be to localize and racialize the whole gospel and to rob the centuries of the greatest truths of the gospel. Not that he discovered the truth, but that the truth that was in Jesus, was revealed to him and by him unfolded to the early churches. In him was the promise of Jesus fulfilled that the Holy Spirit would guide the disciples into the truth, for the Holy Spirit took the things of Christ and showed them to Paul. Things that had been hid from generations and from the ages were now revealed unto His holy apostles and prophets in the Holy Spirit. The mystery of the gospel included the world participation in its full benefits on the same conditions. The world would be poor but for the epistles of Paul.

The coming of a man like this would necessitate a personal consecration of an unusual degree. He who came from deep sin and militant antagonism to the way, must count all things but loss for the excellency of the knowledge of Christ. For Him he must suffer the loss of all things. He will know what it is to be crucified with Christ. He can say truly, "To me to live is Christ." He will say triumphantly, "God forbid that I should glory save in the cross of our Lord Jesus Christ, through which I am crucified to the world and the world to me." It will mean for him that he will determine not to know any thing but Christ and Him crucified. He knew from experience that where sin abounded, grace did superabound. It is worth while to have been a great sinner if by this means one can be a better servant. To know how sinful sin is is to fill one with enthusiasm for the Savior. It was Paul's consecration that made all else he had serviceable to Jesus.

But the conversion of Saul was not essentially different from that of any other Christian. It is written in larger, bolder characters, but the experience is the same. There is a life and heart at variance with God, a will set up against the will of the Master, which shows itself in some form of sin, some evil disposition. Then there is the vision of a Savior against whom we have sinned. There is the loving rebuke of the Lord, the surrender to Him as King, the readiness to follow Him and obey His commands, the trustful committal of our lives and our souls to His keeping and guidance. That is your experience and mine and of all those who have found the Lord.

The cry of the heart, "What shall I do, Lord?" marks the turning point in life, the change of heart and mind, the beginning of life eternal, the door of hope, the portal of heaven, the admission to the kingdom of God. Now for a purpose to follow Saul into service as he followed his Lord and ours.

IS IT A CRIME TO CRITICISE?

By N. W. P. Bacon.

On the front page of your issue of March 16 there is a brief article by the editor concerning the right and propriety of criticism, which ought to be read by every one in general, and by some folks in particular. I have never seen, even from the facile pen of this incisive writer and careful thinker anything more timely or more to my liking. The editorial was provoked by some brother who questioned the propriety of the publication of a recent criticism. It was this brief but brave editorial response that prompted the question at the head of this article.

Nothing mundane should be above criticism. Well nigh everything that has succeeded was brought into shape by criticism. Through this means we learn our defects. Anything that resents criticism is at that very time in a dangerous way. No one who really wants an enterprise with which he is concerned to succeed well, will object to criticism, well knowing that a word of criticism often cost a friend far greater effort than a word of commendation. A thing too perfect for criticism is too pure for earth. An enterprise that resents criticism will bear investigation. The most notorious proof of this assertion is that politico-religious institution known as "the Roman Catholic church." Romanism reeks today because the ban was put upon criticism. From the spirit of the "beloved and honored brother who questioned the propriety of a recent critical article in The Baptist Record," is not so far a cry to Rome.

The way to break the force of criticism is to prove that it is inaccurate and undeserved. Suppression is never convincing. To draw the shades is a bid to have the "light turned on." A muzzle on a Baptist would not be a becoming ornament and would be ill worn by some. Be patient with the critic brethren, he may prove a blessing rather than a bane. At least you will have to tolerate the Baptist critic, for he bought with his blood the right to speak, and he will defend that right with his life, and woe betide the man or institution that seeks to silence him.

It is the "benign brother" who objects to criticism, that all institutions need to fear. Just what purpose, specifically the "benign brother" subserves in the economy of an all-wise Creator is an inscrutable mystery locked in the bosom of the Infinite. The spirit of the "benign brother" would prevent all progress. We should still be garnering grain with a reap-hoe and kindling our fires with punk had there been no one to criticize these slow-going processes. China is a mummy nation today because no one is expected to criticize. A little faithful criticism would change for the better a good many things that some of us write of. Let the critic alone, brethren. Without him there might be stagnation.

The report of the General Education Board of New York says, "The most important advance in state organization during the past year was made in Tennessee, where a long stride has been taken toward freeing education from politics. Hardly less important is the recent Alabama statute reconstructing the county board of education. Attention may be called to the favorable action of the General Education Board on a request from the State Superintendent of Mississippi for funds with which to initiate a model organization in a single Mississippi county. It was pointed out that if the present county appropriations were supplemented, great improvements capable of a general introduction could be effected. The board appropriated \$3,000 for the purpose."

A big list of good books for one-third less than the regular prices is given in the announcement of The Baptist Record's April Book Sale on page 16. Turn to it and mark the books you want.

BIBLE PRICES TO BE ADVANCED APRIL 15th.

On the first of January, 1916, the Bible publishers advanced all of their prices about twenty per cent. This was due to the extraordinary advance in the prices of paper, leather, ink and other materials affected by the war. This was unavoidable. We have been striving to keep our prices as low as possible. But we have almost come to the place where we are obliged to advance our prices.

In order to be perfectly fair with our customers, we have decided to retain our present prices until April 15th. After that time the advanced prices will prevail. It therefore behoves all who are in need of Bibles or who will be in need of them any time soon to buy right now.

To let our customers know what our specially low priced Bibles are, we list them below:

No. 1000. Illustrated Pocket Bible, ruby type, size of page, 5 1/2 x 3 1/2 inches, containing simplified helps to Bible knowledge, thirty-two full page illustrations and six maps in colors. Price, \$1.00, postage five cents. Price after April 15th, \$1.25.

No. 135. Illustrated Hand Bible, with ideal aids, nonpareil type, size of page, 7 1/2 x 4 1/2 inches, containing 4,000 questions and answers, scholars' helps, thirty-two full page illustrations and colored maps. Price, \$1.35, postage five cents. Price after April 15th, \$1.50.

No. 200. Red Letter Teacher's Bible, with large type, size of page, 8 1/2 x 5 1/2 inches, containing helps, concordance, maps and all teacher's helps, all the words of Christ printed in red ink; type, long primer; price, \$2.00, postage ten cents. Price after April 15th, \$2.50.

No. 300. India Paper Concordance Bible, minion black-faced type; size of page, 7 1/2 x 5 1/2 inches, containing references, concordance and maps; only seven-eighths of an inch thick; beautifully bound; printed on India paper; price, \$3.00, postage ten cents. Price after April 15th, \$4.00.

No. 400. India Paper Concordance Bible. Description same as No. 300, but page size, 8 1/2 x 5 1/2 inches and type is larger—pica. Price, \$4.00, postage ten cents. Price after April 15th, \$5.00.

Thumb index on any of the above Bibles (except No. 1000) for 40 cents additional.

The above prices are cheaper than are offered by most Bible houses, being considerably below the regular prices of the Bibles. If you contemplate buying a Bible at any time, buy now and save yourself some money.

Address at once,

THE BAPTIST RECORD
Jackson, Miss.

We knew one church where every member received into its fellowship received an envelope giving his number on the treasurer's book, with the suggestion that the church would expect to hear from him every Sunday. We have recently read of a church where every member received was told by the pastor upon his reception, that he should know something of what it meant to be a Baptist, as well as what Baptists are doing, and that it would be wise, therefore, for him to become a subscriber to the Baptist paper. He was also told the price and who at the close of the service would receive his subscription.

With all the terrible cost of war, the missionary contributions in Canada have suffered no decrease.

HEART-TALKS ON CHURCH FINANCES.

R. S. Gavin.

No. 10.

CAN EVERYBODY AFFORD TO PAY GOD AS MUCH AS ONE-TENTH?

Yes; most assuredly, everybody can afford to pay God one-tenth of his, or her, income. There are many life-situations in which it appears impracticable, not to say impossible, from the world's-point of view. But this problem of rendering unto God His tithe can never be settled correctly from the world's viewpoint.

The words of Jesus concerning another matter are entirely appropos concerning the possibility of every one's being able to tithe. "With men this is impossible; but with God all things are possible."

God most assuredly requires His tithe of all His people. This much being settled, the question of the possibility of every one's ability to do what God requires settles itself. For God never requires anybody to do the impossible task. On the other hand, when He requires us to do anything, He also assures us that He will enable us to carry out His commands.

So far as the writer recalls, there is not a single command in all the Bible that does not have its corresponding assurance. And this command to tithe is no exception to the rule. In proof of this assertion, see Malachi 3:8-12. In this Scripture God actually challenges man to put Him to the test with reference to the tithe. "But," says one, "that was His challenge to Israel in particular." Yes; but God changes not; and His relation to the tithe is now just what it has always been.

So much so that perhaps the world has yet to note the first instance of one's beginning to tithe, and then being forced to stop, lest the practice itself should bring him, or her, to abject want.

And if such a thing ever comes to pass, then the tither himself, or herself, can place the finger upon Malachi 3:8-12, or Luke 6:38, and look up to God and tell Him that He failed to stand the test.

But some object that this motive is too low. They argue that to tithe in order to prosper is sin. That's true! We have no more right to make merchandise of God's tithe than they had to make of His house a place of merchandise.

He who tithes for the sake solely of its returns, is in the same offensive class with those in Christ's day who followed Him "for the loaves and fishes."

And all of this class are no more really God's than was Simon Magus.

But he who tithes because it is his duty, is sure to be blessed in his tithes.

Instances abound all about us, proof positive that God does bless all real sincere tithers.

William Colgate, the great soap manufacturer, is one case in point. When sixteen years old he left home because his father was too poor to support him longer. As he walked down the old tow path canal, carrying all his earthly possessions in a bundle, that swung by his side, he met a friend of his father's who asked him where he was going. He told him that he did not know; that the extreme poverty of his father made it impossible for him to remain at home any longer; and that he had started out to make a living for himself somehow.

The old man said, "Well, William, there is nothing about all this to discourage you. Start right. Get God on your side. Stick to right principles and you'll make it." And then, when he asked young Colgate what he could do, the boy replied, "Nothing but make soap and candles." "Well," said the old man, "somebody will be the leading soap-maker in New York. It can be you as well as anybody else. Take God into partnership with you, and give Him His part of every dollar you make." William decided to take the old man's advice, and began his operations by giving God the tithe. And he says that he always paid it. Then he became a

partner, and then the sole owner of the business in which he was first only employed. He went from one-tenth to two-tenths; then to five-tenths; and after his family had all been educated, he gave the Lord his entire income.

Similar instances are familiar to all of us. God is pledged to keep His royal word. And His word is that He will bless every one who is faithful in his tithe debt.

And so the question is, "Can those who are poor in this world's goods afford not to tithe?" For when you have reduced this tithing proposition to its last analysis, you find it to be the best, the sanest, the safest insurance policy it is possible for anybody to take out.

Corinth, Miss.

THE DISTRESSING HOME MISSION

SITUATION.

Victor I. Masters, Editor of Publications.

The situation as regards home mission receipts has become embarrassing. While the Home Board has tried to keep the brethren posted as to the lagging receipts, we have perhaps made fewer strenuous appeals than in former times.

When this comes to the eye of the reader, it will be only one month until our fiscal year closes. On the fifteenth of March, with only one and a half months in which to gather in the money to pay for the work, only \$138,000 had been received, and \$303,000 remained to be raised within one and a half months.

On the 15th of March, 1915, the board had received \$123,000, about the same as last year.

Business conditions in America have come back to prosperity. Money is plentiful, and the year 1915 witnessed remarkable agricultural prosperity in many sections of the South.

Another fact would seem to make the situation somewhat more strange, if not alarming. It is the fact that much stress has been placed upon regularity in giving in many of our churches during the last three or four years. This would lead one to expect larger receipts throughout the year on the part of the Home Board.

But neither prosperity, nor the stress on regularity in giving, has brought in the money wherewith to pay for the greatest year's work which has ever been accomplished by the missionaries of the Home Board!

We confess that the Home Board is puzzled and in great distress. I feel that the brethren tire of urgent pleas; we know they do. We feel tempted to try to keep ourselves in good feather with the brethren by not writing the things which cause anxiety and distress. But what can we do? What ought we to do?

The work is not ours. We have the privilege of serving in the work. We desire to be faithful in the service. But when the men who are rendering the service shall have passed out, the work will remain and the responsibility will remain where it is now, on the churches and the church members of the Southern Baptist Convention. What ought we to do? Ought we not to try to put the responsibility and the necessity of prompt aid in liberal giving on the hearts of the brethren? If there is any other way out, we have not discovered it.

Therefore we come, as we have done in the past, as we may have the opportunity and obligation to do again in the future, to put this burden on the shoulders of our faithful pastors and our leaders and ask them to help us put it on the consciences of the brethren and sisters in the churches.

There are indications that the board will make the greatest reports of results in souls saved and in the building up of the cause, that it has ever made, showing a growth of efficiency on the part of the workers where already great efficiency existed.

There is not doubt at all about the success of Southern Baptists' home missions being noteworthy and almost phenomenal. A search through

the annual reports of the Home Boards of other Christian bodies indicate that in the matter of baptisms and additions to churches our board secured not less than three times the results secured by any other Home Mission Board. All of those boards do what we call "co-operative work," as well as we. If the co-operative mission work of our board be left out of account, yet our report of baptisms will be nearly twice as large as that of any other mission board in America. At the same time we are devoting more attention to developing the implanted life of the disciples. In mountain schools and immigrant schools, and in the enlistment work a great cultural missionary activity is being conducted.

For the sake of the twenty million people in the South who do not profess to know our Lord Jesus; for the sake of the large number who call on Him, but whose powers of service have not been developed; for the sake of the immigrant and the Indians and the Negroes and the backward people; for the sake of true religion and undefiled; for the sake of home and kindred and native land; for the sake of all that we hold dear in this land of liberty and of all that we hope for in an effective impact for Christ of our civilization on those civilizations which know not our Lord; for the sake of our Lord Jesus and of fealty to the vows we have made to serve Him—shall we not come up in a brave, triumphant way to the support of this great agency which Southern Baptists have established, that through it they may express their combined concern and put their united energy to the single task of making here and maintaining here a civilization in which the Lord shall be God.

Many of our pastors will have only one opportunity in the month to bring the cause before each of their churches. We earnestly beg the brethren to use the opportunity.

Home Mission Rooms, Atlanta, Ga.

NOT FOR ARGUMENT, BUT FOR THE TRUTH'S SAKE.

On Sunday, March 19th, in a certain church house, there assembled a little band of faithful Christian people, composing a part of a very prominent and popular Christian church, whose builder and maker was man. They came together (apparently) to study and teach God's Word. The lesson to be studied and taught was about "Philip and the Eunuch of Ethiopia."

The questions were all propounded and the answers were all delivered without even mentioning water, much less getting into it. But water being so conspicuous and playing such a prominent part in this stated lesson, and there being present an old veteran in the faith of his cherished and much loved church, and who had never received the baptism that Philip administered to the Eunuch, therefore, denying himself the stated joy experienced by the Eunuch and not being in possession of that good conscience (I Pet. 3:21), he arose and affirmed that the Eunuch was sprinkled, departing from Acts 8 he used that said to be mistranslated and often misapplied (Isa. 52:15) for his text.

Now we pity and often pray for these zealous but wrong brethren and wonder what their answer will be in judgment. But haven't they as much right to go to the Old Testament for baptism, both as to mode and subject, as we have for our maximums and minimums in giving? I don't believe I ever heard one of them quote Josephus.

I guess if the multitudes among our brethren and sisters continue flocking back to the law, we will have to call a second council at Jerusalem and abolish what the apostle did in the first one, i. e., Acts 14:10-24, also Rom. 6:14, and Jesus' work in regard to putting new wine in old bottles, i. e., mixing Judaism or law, and grace or Christianity (Mat. 9:17).

However, I would like to humbly suggest that before we call the council that we carefully read II Cor. 3:13-16, for here we learn that there is still a veil unremoved in the reading of Moses. But Paul said this veil was removed in Christ,

THE BAPTIST RECORD

i. e., the New Testament.

So I beg leave to contend that if we want to find the maximums and minimums in giving (not paying) under grace, we can find it indicated by example and precept in Lk. 6:38, 19:8, 21:4; also II Cor. 8 and 9, also I Cor. 16:2. And Jesus gave a warning to those failing to comply with these teachings (Lk. 12:15-21).

But the giving of our substance is not half the requirements under grace. Jesus our Lord, our Master, and our King, that did so much for us—bought us with the price of His own blood—calls for our lives (Mat. 16:24-27).

When we comply with these requirements we won't find ourselves calling God's poor thieves and robbers, and holding up before them (in substance) a salvation by works, nor will we find time to stand up in the so-called temples of our day as did the Pharisee in his day and boast of what I have done or what I have given (Lk. 18:9-12).

Notwithstanding the fact that we are living late in the Laodicean age of Christ's church, my prayer is that we may be delivered from the condition predicted by Peter in II Pet. 2:1-3, of "making merchandise of God's people." "The zeal of thine house hath eaten me up."—Jno. 2:17.

May God help me and you, dear reader, to accept the Holy Spirit for our Comforter, Teacher and Leader, and His Word for our guide, and go forth as faithful soldiers in their great battle that is going to end in victory through Jesus Christ our dear Lord.

Yours for the whole truth,
J. W. HICKS.

WHAT BAPTISTS BELIEVE CONCERNING
THE PRESERVATION OF THE SAINTS.

Introductory Remarks.

1. The preservation of the saints is their continuation in a state of grace to a state of glory.

2. The perfections of God prove this doctrine.

(a) God is possessed of infinite love, faithfulness, wisdom and power and will not suffer His people to finally fall into perdition.

(b) The love of Christ, God the Son, for His people is unchangeable.—Jno. 13:1.

(c) His faithfulness to them and to His promise is not based upon their merit, else all would be lost, but upon His own will and goodness.

(d) His wisdom foresees every obstacle in the way and He is capable of directing them in the right path.

3. The nature of the relation of the saints to God guarantees their preservation.

(a) They are joined to God by being born from above.

(b) They are joined to God through Christ who is able to save to the end all who come to God by Him.

4. The purpose of this discourse is to call your attention to what Baptists believe concerning the preservation of the saints.

Baptists believe:

1. That such only as endure to the end are real believers.—Jno. 8:31; I Jno. 2:27-28; 3:9; 5:18.

2. That their persevering attachment to Christ is the grand mark that distinguishes them from superficial professors. — Mat. 13:21-22; Jno. 3:18; 6:66-69; I Jno. 2:19; Job 17:9.

3. That a special providence watches over their welfare.—Mat. 6:30-33; Rom. 8:28; Jer. 32:40; Ps. 121:3; 91:11f.

4. That they are kept by the power of God unto salvation.—Phil. 1:6; 2:12; Jude 24:25; Heb. 1:14; 13:5; I Jno. 4:17; II Kings 6:16.

J. R. G. HEWLETT.

Charleston, Miss.

Ten beautiful Easter postcards will be sent postpaid for ten cents by The Baptist Record Book Store, Jackson, Miss.; or twenty-five will be sent for twenty cents.

Education Commission

Convention.

The State B. Y. P. U. and Sunday School Convention which has just closed a session in McComb City, was the greatest convention I have ever attended; the most spiritual convention I have ever been in, and the first convention that I have ever seen where the last service was a great spiritual hour. God bless all the men that had part in it.

It is a personal joy that we welcome Rev. Abe H. Clarke, who is a graduate of Mississippi College and a room-mate of mine, while there, to one of the best pastorate in this State—Biloxi.

We have some more Mississippi preachers in Texas that we need back home.

Business is good. The following towns and churches have made splendid offerings to this great work:

Blaine.

Rev. R. D. Stringer, of Itta Bena, is pastor here; good crowd and fine interest.

Sunflower.

This is a good church and has Rev. S. W. Sproles as pastor; good offering.

Moorehead.

There are some fine saints here, and they readily gave.

Silver City did nicely.

W. E. FARR.

THE WEEKLY PRAYER MEETING

The two supreme tasks of the church are to win to Christ, and to train for service. Last week our topic dealt with the former. Let us this week think about and pray earnestly over the latter.

TRAINING FOR SERVICE.

II Tim. 2:1-15.

G. S. D.

Notice how the passage unfolds:

1. The Workman's Source of Strength. — Verse 1. "The grace that is in Christ Jesus."
2. The Workman's Perpetuation of the Work. — Verse 2.
 - (a) "The things which thou hast heard."
 - (b) "Commit thou to faithful men;"
 - (c) "Who shall be able to teach others also."
3. The Workman's Qualifications. — Verses 3-7. Three figures:
 - (a) A good soldier.
 - (b) A fair, clean player.
 - (c) A level-headed farmer.
4. The Workman's Models.—Verses 8-9.
 - (a) Jesus, the Master Workman.
 - (b) His inspired servants.
5. The Workman's Rewards.—Verses 8-13.
 - (a) Hardship with eternal glory.
 - (b) Death with eternal life.
 - (c) Suffering with eternal kingship.
 - (d) Faithlessness with eternal loss.
6. The Workman's Present Aims. — Verses 14-15.
 - (a) To help his fellow workers.
 - (b) To present himself approved unto God, a workman that needeth not to be ashamed.

THE MINISTER AS A WORKMAN.

By R. L. Motley, D. D.

In II Timothy 2:15 the writer seeks to impress the young preacher with the important fact that he is to be a workman—that he is to be a peculiar workman, using peculiar tools, and performing a peculiar task. The same things hold good with every true minister of the gospel today.

1. The preacher should remember that he is

God's workman.

(a) He is really not his own; he is God's property.—I Cor. 6:19-20.

(b) Nor is he to be the servant of men, as such—I Cor. 7:23.

(c) His divinely-imposed task must be accepted and performed with the expectation of God's full approval.

2. If the preacher's work is not approved of God it will count for but little. (1) That which is merely human and natural must of necessity fall in the affairs of the kingdom. (2) A consciousness of the lack of divine approval strips one of all spiritual power.

(3) In brief, all power for efficient service comes from God.—John 15:5.

3. If the preacher would be sure of divine approval, he must deal honestly with the truth.

(1) He is not to invent a new set of doctrines. This vain attempt is responsible for all the ruinous "isms" of modern times.

(2) The blessed old Book contains a perfect system of truth when rightly understood, and is an all-sufficient guide in all matters of religion.

(3) The ability to rightly "divide the truth" calls for the use of common sense, common honesty, and a prayerful study in the entire field of knowledge—the Scriptures, theology, science, art, literature and nature.

The work committed to the hands of Timothy, and to the hands of every faithful minister of Jesus, calls for an educated ministry—a ministry educated in head, but more especially in heart.

West Point, Miss.

A SONG AT EIGHTY.

By H. L. Morehouse, D. D., LL. D.

At fourscore years my soul breaks forth in singing

The vesper bell
Of life's long day in mellowed tones is ringing—
"All's well; all's well!"

This length of life with strength for tasks appointed,

And still a place
In fellowship and work with God's anointed,
Are all of grace.

In early life goes forth a sower, weeping;

He waits; believes;
In later life he comes rejoicing; reaping;
With golden sheaves.

With powers preserved, I covet not inaction,
To rest and rust;

The spirit finds a higher satisfaction
In toil and trust.

As duty calls, through clear and strong conviction,

My race I run;
Enough, at last, the Master's benediction:
"Well done. Well done."

Though shadows deepen, with the sun declining,
And clouds arise;

A heavenly glory often marks the shining
Of evening skies.

My cup is filled with goodness, mercy, sweetness—

Full to the brim;
The past with all its sins and incompleteness,
I leave with Him.

To fellow-workers rapidly completing
Their long careers,
A veteran sends his Christian love and greeting
At four score years.

Sublime our task! With joyful consecration
Our best we bring—
Supreme event! Creation's coronation
Of Christ as King!

New York, October 2, 1914.

Thursday, March 30, 1916

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor	Jackson
Direct all communications for this department to the editor.	
MISS FANNIE TRAYLOR	Jackson
Young People's Leader.	
MISS MARY RATLIFF	Raymond
College Correspondent.	
MISS. M. M. LACKEY	Jackson
Corresponding Secretary-Treasurer.	
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

A Spirit-filled church is the only remedy for social problems and evils. "So let our lives and lips express the glorious gospel we profess." "Create within me a clean heart, O God, and renew a right spirit within me. Restore unto me the joy of thy salvation and uphold me with thy free Spirit. Then shall I teach transgressors thy ways and sinners will be converted unto Him."—Ps. 51:10-12-13.

Your corresponding secretary is in the Bogue Chitto Association this week, laboring among the dear women there; going from church to church enlisting our women and young people in the Master's service.

We have had many echoes from the Week of Prayer recently observed by our women. The following is one of the many: "Our Week of Prayer was one of overflowing spiritual blessings. Full attendance and earnest, consecrated prayer and study being the most notable feature. Truly the Lord was with us and I am sure much good was accomplished in His name."—Flora W. M. U. Surely our women are learning the secret of sitting at His feet and being taught of Him, for in fellowship with Him is gained that passion for the souls of men.

Have you met your apportionment for home missions? We are behind with this part of the work, but if every society will meet its apportionment we will come out victorious. We cannot afford to neglect the work in "Judea."

The Sunbeam Band at Forest has raised the amount of \$10 for home missions. They prayed for \$5, and when their offering was brought in it amounted to \$10. O, for the faith of a little child!

W. M. U. Missionary Rally Program.

Bogue Chitto Association, Magnolia, March 24. Morning Session, 10 to 12.

Devotional exercises—Mrs. Wren.

Appointment of committees.

Greetings—Mrs. J. H. Price.

Response—Mrs. W. H. Bates.

Superintendent's address.

Duet—Mrs. Whitfield and Mrs. Dickerson.

Conference on Woman's Work—Leader, Mrs. C. L. Wilson.

Address—Miss Lackey.

Noon hour consecration—Mrs. I. H. Anding.

Afternoon Session, 1:15.

Musical program, fifteen minutes.

Devotional exercises—Mrs. Addison.

Purpose of Our Union—Mrs. J. S. Harris.

Our Training School—Mrs. I. F. Scott.

Address—Miss Lackey.

Report of committees.

New business.

Adjournment.

Report of Corresponding Secretary.

March 1, 1916.

The month of February was given to three distinct and yet closely associated lines of work. First, there was the week at the W. M. U. Training School, then three days of conferences in Nashville and finally the office work at headquarters. Each offered its individual opportunities and for each I am distinctly grateful.

The story of the week at the Training School you will read in the April Royal Service, but I do want to emphasize some features, namely, the large attendance; the general good health; the studious atmosphere; the cheerful performance of duties; the steady growth and interest in the Good Will Center; and the all too apparent need of the new Training School building. Infinite patience, faith, tact and perseverance have made the growth of the school possible; even so will the same virtues give us our greater building. To paraphrase:

But you must have buoyant faith
And you must have love, you know;
And then, if you work, you're safe
In watching the building grow.

The conference work in Nashville was two-fold in nature: first to discuss the relation of the B. Y. P. U. work to that of our missionary organizations for the young people; and second, to plan for missionary instruction in the Sunday School. The first conference was called for by our Union at the request of the commission on efficiency in Young Woman's Mission Work. The report of this conference will be presented to the executive committee it be published in the minutes and also in the April issue of Royal Service. The second conference was called for by the Field Workers' Conference of the Sunday School Board, a representative of the Foreign and Home Mission Boards and the W. M. U. corresponding secretary being invited to meet with it. Its findings are not ready for publication, as they will be referred to their larger conference at Asheville in May.

It is needless to say that much office work has been necessary this month in preparation for the annual meeting. A tentative program will be presented today and as full a statement as possible will be made in the April Royal Service.

During this month I shall spend two days (10-12) at the normal school at Farmville, Va., other denominations also being invited by the school to have their representatives there to spend the week end with their denominational college groups. Later on (22-24) in the month I shall go to the North Carolina W. M. U. annual meeting at Winston-Salem, and from there for an eleven-day State-wide institute campaign in Georgia.

KATHLEEN MALLORY.

Monthly Topics for 1917.

January—Planning for 1917.

A study of the individual society, outlining methods for its more efficient work; general policy and forward plans of Womans Missionary Union, Southern Baptist Convention.

February—Building for the Kingdom.

W. M. U. Training School; church building loan fund.

March—"And Samaria."

Home missions; emphasis upon March Week of Prayer and thank offering.

April—"Unto the Uttermost Part." Foreign missions.

May—The Home Base.

A survey of the forces maintaining the foreign mission enterprise.

June—Missionary By-Products.

Home and foreign mission treatment; emphasis upon medical, educational and printing activities on foreign fields.

July—The Uplift of Two Races.

Indians; Negroes.

August—"In Jerusalem."

City missions both in South and on our foreign fields; emphasis upon personal service.

September—"In All Judea."

Mission work as conducted by State Mission Boards and W. M. U. Central Committees; general and specific state mission needs.

October—"Look on the Fields."

World survey.

November—Modern Missionary Movements. Laymen's Missionary Movement; Baptist Student Missionary Movement; Student Volunteer Movement; Foreign Missions Conference of North America; Federation of Woman's Boards of Foreign Missions of North America; Home Missions Council, etc.

December—China's Call.

Emphasis upon the Christmas offering and the January Week of Prayer.

—o—

Remembering God.

"Sometimes I'm afraid I'm not a Christian at all," the boy said doggedly. "I thought I was when I joined the church, but I don't seem to have the same interest, somehow. It isn't easy for me to remember God—to think about Him a hundred times a day as I feel sure a Christian ought to do."

"You weren't at prayer meeting last night," the minister observed, looking kindly into the troubled young face.

"No, I wasn't. We had company at the house, and I guess I never thought of the meeting until I heard the bell ring." The lad flushed a little. "I'm afraid it isn't the first time."

"I am think about the time your father was away from home so long—on that business trip in the West." The minister spoke slowly, looking away toward the blue hills. "There was nearly a year you didn't see him, I think. Was it hard for you to remember him?"

"Not a bit." There was no uncertainty in the frank reply. "I don't suppose I thought of him as often as I do when he's in and out every few hours in the day—that is, after the first, when we all missed him so much. But we had letters every week, and of course we talked about him—mother and the girls, and all of us—and kept looking forward to the time when he'd come home. No, there wasn't much chance to forget him."

"Suppose there had been no letters, Harry? Suppose your father's name had been dropped in conversation? Suppose—"

"It would have made a difference," the other broke in eagerly. "The house would have been there, though, and the things father had given us. They'd have kept him in mind—for a time, at least. I don't know how it would have been after he had been away years and years."

"We can't see God," the minister said, after a thoughtful pause. "He is very near us, but until we have keener eyes than we have now, we must take that on trust. It isn't to be wondered at that we forget God when so many other things that we can see and touch and feel crowd in upon us. No doubt our Heavenly Father took all that into account when He gave us His holy word—something like your father's weekly letters—and His house, where the members of His family could meet and talk about Him. I believe that's what the Bible and the church ought to mean to us, Harry."

"I didn't stay to communion the last time," the boy admitted, dropping his eyes. "I see what you mean, and it's right, too. We had two cousins visiting that day, and they—well, they weren't at all that sort. I've missed a good many other Sundays, too; and this summer's been such a rush that my Bible reading has gone by pretty often. A fellow needs all the reminders of God he can have in a world like this."

"He certainly does, Harry," the minister said, smiling. "I fancy you're on the right track."—Youth's Companion.

Dr. Truitt's book of sermons, called "We Would See Jesus," is still enjoying a large and deserved sale. Price, \$1.00 at The Baptist Record Book Store, Jackson, Miss.

NEWS IN THE CIRCLE

MARTIN BALL

We are real sorry that Rev. H. J. McCool could not see his way clear to come to the Delta. He is just the kind we need.

The First church, Macon, Ga., declines to accept Dr. E. C. Dargan's resignation, so he will not go to Wake Forest. Guess he is right.

We cordially welcome Rev. R. L. Wallace to Inverness and the field co-operating with that church. There are some excellent brethren and sisters in this important field.

Hot Springs, Ark., bids for the Southern Baptist Convention in 1917. There is no better place to meet. The last convention held there was simply fine.

Rev. H. R. Holcomb has gone with the Home Board to fill the vacancy filled by the resignation of Raleigh Wright. Brother Holcomb was with the board once before.

It will take a hard pull and a pull all together to meet our apportionments to the Home and Foreign Boards this year. But we can do it. Let us work in the Master's name.

"Baptist Missions in the South" has just reached us. It is exceedingly interesting and instructive. The book should be in the hands of every member of our churches. Dr. Masters has done his work well.

The B. Y. P. U. A. will hold its twenty-fifth anniversary in Chicago, July 6-9. The publicity committee is advertising it well and a large at-

IMAGINE THE MISERY

of a seven years' case of persistent eczema and then the joy of its final disappearance. This is the experience of I. S. Giddens, Tampa, Fla.—"For seven years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after eight weeks am entirely free from the terrible eczema." If you suffer with Eczema, Tetter, Itch, Ringworm, Salt Rheum, or Piles, you know what to do. Tetterine, 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

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tendance is expected.

The Alabama B. Y. P. U. Convention meets in Birmingham, April 14-16. The sessions will be held in the First Baptist church. A strong program has been prepared.

Among the student body of Howard College, Ala., is J. W. Cohron, and his two sons, Ralph and Norman. The father is 38 years old, and is taking a special course.

After a three years' successful pastorate with the Second church, Columbia, S. C., Pastor W. D. Wakefield has resigned. His future plans are not made known.

Dr. R. A. Kimbrough has accepted a call to serve a mission of the First church of Shreveport, La. They could not have secured a better man for the place.

Evangelist T. T. Martin is to aid Pastor Mayfield in a meeting with the Southside church, Meridian, beginning the first Sunday in April. The people will get the pure gospel.

The Mississippi Baptist has been moved from Newton to Decatur, and is now printed by the Davis Brothers. R. L. Breland and Jas. E. Chapman are with the paper as editors. We wish the paper increased success.

We extend to Rev. J. H. Fuller, the new pastor at Flora, a cordial welcome to our State. He comes from East Lake, Tenn. There is no more royal fellowship anywhere than in the Mississippi brotherhood.

Dr. A. J. Holt has resigned as pastor of the church at Kissimmee, Fla. The resignation has been accepted. He remains one of the editors of the Florida Baptist Witness. He states that he has no notion of retiring from the ministry or leaving Florida.

The convention at McComb was the greatest yet. The interest and enthusiasm were superb—the information and preparation for work were as good as the best. The hospitality was unlimited. The next convention meets with the church at Pontotoc.

Dr. R. M. Boone, of Cleveland, writes, "Dr. Ben Cox is to assist me in a meeting, beginning April 30. His daughter is to be with him. Our church ordered the trustees to close deal for a \$1,500 lot for a new church and the question of building will be pressed."

Pastor J. J. Mayfield, of the Southside church, Meridian, is forging ahead in his work. Additions are coming in constantly. The waters are being troubled frequently. Recently an excellent Methodist woman wanted to travel the Jordan route and was taken through.

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TEAMS IN TRAINING

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GOD SHOWED THEM A BETTER WAY.

By W. I. H.

Johnnie was a normal boy. He entered upon life with every infantile function ready for use, even the ability to cry, for that was about the first thing he did after entering the world. The doctor said this ten-pound boy had a good start in life. The father and mother regarded this "gift from God," as they called him, a very superior child, as he was the first and has thus far been the last, doubtless to his disadvantage. To grandmother, such a child had never before been permitted by a benevolent Creator, to see the light of day, as he happened to be the only grandson, out of a heritage of ten grandchildren, all the others being girls.

The father and mother were not so young, and had been married a good many years, and this was the first time a babe had come to make glad their hearts; and as stated above he was thus far the last one.

Before the coming of this bit of humanity, the loneliness and monotony of their lives had resulted as is usual in such cases. A small dog and a couple of cats had been installed in the home, and upon these were bestowed the affection and care that must now be given to the baby boy. The dog raised no fewer fleas, but more, as it received fewer baths and combings; but old loves cannot all at once be dissolved, and therefore Fido and Pussy are not turned out doors. But they no longer occupy the laps of the master and mistress, nor receive the former fondling and caressing, and must be content with the usual meals, and a rug before the fire. The coming of a Johnnie or Mary into some other homes might prove a benediction, provided they could receive a glad welcome. Human affection is intended by God for something better than dogs and cats.

But back to Johnnie—the boy with a future. He grew apace, and as if it were a dream, six years passed and the tiny babe of six years ago, nestling in the mother's bosom, is now a school boy in kilts, and the father and mother are beginning to see their dreams realized, in the growing and developing child—their only child. Their hearts exult with joy as they see him trudging off to school, with two or three small books under his arm, and a few years later, with a veritable load of books; more than he needs to carry and more than he needs to study. Too young when he started and too heavily loaded now, but it helps the book publishers and the book sellers, and helps to make a higher average attendance and consequently a higher salary for the teacher. And so between the three thieves the little life is being crucified. The father and mother were ambitious for their first born and only child. He must be learned and fill some high station. He must get ready for life's work

quickly, they made themselves believe, and those who were anxious to coin money out of their boy lent encouragement to their ambitions. Johnnie was helpless and did not know that he was the victim of a false, popular idea, fanned by the gods of mammon and ambition.

These parents, acting under a false notion, like many others, instead of playing the part of wise and considerate guardians of their child's best interests, were acting the part of master and mistress, and the child, unknown to himself, and unintended by the fond parents, was being sacrificed to the Moloch of a present-day false idea, that everything must go in a rush and keep abreast of every modern Jehu. The fires of nervous energy must be constantly fed by false notions and inglorious ambitions.

At fifteen Johnnie completes the high school course, with honors, to the great delight of parents and friends. The parents are in ecstasies. Congratulations are showered upon him by friends and school mates. But let it be said to his credit, his head was not turned.

The old, sagacious family physician, called in the evening at this home and serves notice upon the parents, that it would be well for them not to put John (who is too large now to be called Johnnie by his friends) in college for a year, and advised that he be placed on a farm for a year, where nature through labor, sunshine and fresh air, would help him to regain the glow which had so perceptibly faded from his cheeks during the last few months. He also reminded them that John had been wearing glasses too long for one of his age, and that his eyes might grow stronger from looking at the woods, fields, flowers, birds, etc., instead of the small black lines of text-books. The old doctor spoke cautiously but wisely. He did not wish to alarm them, but to get them to do a little sane thinking, for, says he, "Of what use is learning and culture without health?" But their ambitions were too high for them to think of any thing, save the realization of their most ardent hopes and ambitions concerning their only child. They soon forgot the wise and significant suggestions of the old doctor, and begin to plan for the four years' college course, upon which he is to enter in the fall.

Passing over the first and second years of his college course, we find him in the first quarter of his junior year. A marked change in his physical condition is quite noticeable. This has not escaped the professional eye of the college physician, and he advises the president of the college to request the parents to withdraw him from college at once, and at the same time to advise John to go at once to the mountains for recuperation. Upon information from the president, John is at once taken from college, and carries with him carefully written instructions as to diet, conduct, etc., all of which was

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PIEDMONT PLANT CO.

Albany, Ga., and Greenville, S. C.

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WINTERSMITH'S CHILL TONIC
For MALARIA CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

Cabbage Plants THAT GROW

Hardy, frost-proof varieties. Grown in the open—earliest in maturing. 100 postpaid, 25c. By express, charges collect, per 1,000 in lots of less than 4,000, \$1; 5,000 to 7,000, 85c; 8,000 to 10,000, 75c. Special prices in larger quantities. C. F. HETHINGTON, MEGGETTS, S. C.

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There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful year complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

GOLDEN GOSPEL BELLS

Our New 1916 Song Book For Sunday Schools, etc., is filled with beautiful songs, splendid NEW Choruses and a few special favorites. Every piece will stand the test every song's the very best. We assure you that the book is just as good as the title is beautiful. It "rings" true we made it for you. The price 25c a copy, \$2.75, a dozen postpaid. Either Round or Shaped Notes. JAMES D. VAUGHAN, Music Publisher, Lawrenceburg, Tennessee.

RUB-MY-TISM

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quite suggestive to the medical man, but had no special significance to John. The father and mother did not grasp its full meaning.

The mother accompanied him to the mountains. The pure mountain atmosphere had the desired effect, along with the mental rest and nervous relaxation, and he soon began to "pick up." Languor began to give way to animation. He spent much time climbing the mountains, going a little farther and farther each day, as his strength increased. His appetite increased in like proportion as the increased distance traveled each day, and as the time in the open air lengthened. He slept better and coughed less. The glow upon his cheeks, instead of being confined to a certain spot, gradually spread over the entire face, as a sign of returning health and vigor. The unnatural brilliancy of the eye gave way to a steady, clear, natural expression, pleasing to the mother and others.

Six months is spent in the mountains, away from close, stuffy, crowded class rooms and books. He has not during this time dug up any Greek roots, nor mastered any theorems, but he has done something infinitely better. He has gotten hold of himself. He has had time to study himself as a complex physical being, made in the image of God. He had hardly thought before anything about how he breathed, or why God had given him lungs, or why he had a heart, or why he needed red blood in his body, or why he had a stomach, except as a convenient receptacle for food when he was hungry. Indeed, in his busy plodding through text-books, he had not thought it necessary to give a passing thought to the relation of himself to God, or his mind to the higher things of the soul, or to questions of eternal interests. But during these months of close touch with nature and nature's God, with ample time for quiet thought and meditation, he unsuspectingly found something outside of the class room, of far greater value than computing the distance of Neptune from the sun, or the squaring of a circle. He came to himself, and with this awakening, there came a mighty awakening to his parents. God had used these circumstances to open the heart and touch the conscience of John, and to give him a new vision of life. He no longer looked upon life as a stage upon which men and women are to exhibit themselves, but as an opportunity to fulfill the purpose of human existence. He was lifted to an altitude far above mere human attainments, culture and ambition. He was touched by the divine wan, and from that day he was a new creation with new and clearer ideas of life. He finished his college course, but not with a view to fulfilling worldly ambitions, but in order to better equipment for the things of the kingdom; for the uplift of the world and the betterment of human conditions, especially among the most needy. He is a foreign missionary and his parents are inexpressibly happy. "God showed them a better way."

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Sunday School Lesson

BY A. J. AVEN, LL. D.

AENEAS AND DORCAS.

Acts 9:32-43.

Introduction.

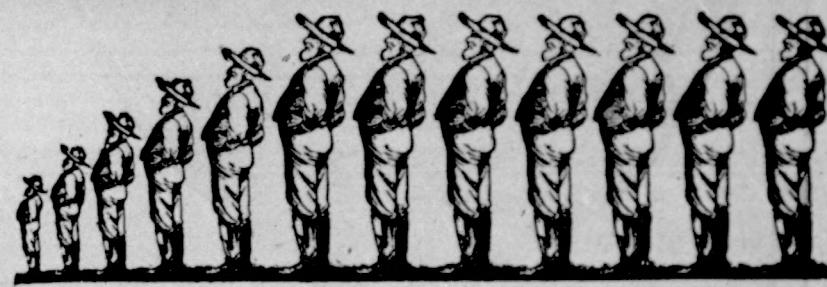
A while after the conversion and baptism of Saul, he remained in Damascus, preaching boldly and "confounding the Jews which dwelt at

Damascus, proving that this is very Christ," but the opposition became so active against Saul that he went to Jerusalem, but his presence at Jerusalem created great consternation among the disciples who did not believe that he was a disciple, but Barnabas brought him to the apostles and declared what Saul had done in

Damascus. Saul did some preaching at Jerusalem so boldly that the Greco-Jews set about to kill him. The brethren, to avoid this, sent him to Tarsus. During his stay at Jerusalem, Peter had associated with him, except the short time he spent in Samaria, where he and John had gone to follow up Philip's ministry. Peter had caught a new vision of the mission of the gospel, and "he was eager to find out how the churches had been faring; Jesus whispered to him, 'Feed my lambs.'"

Peter's New Vision. — "As Peter passed throughout all quarters," Pe-
(Continued on page 14)

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Rev. Zeno Wall

Who begins his pastorate at Clinton this week.

ON THE ROAD TO AN A-1 SCHOOL.

By Hermon Dean, Assistant Supt. of Brookhaven Baptist Sunday School.

In the third of this series Brother Dean traced the successive steps by which, in four years, his school had attained sixty per cent of the requirements of the A-1 standard. Progress then seemed hopelessly blocked by the requirement concerning the teachers' meeting and workers' council. But God's fellow-workers can do all things through Christ, and this inspiring concluding chapter is a call and a challenge to you if you have become discouraged in your journey on the road to an A-1 school.

DON'T USE SOAP

on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, coarse and scanty then you are not giving it proper treatment. The hair needs food just as the rest of your body and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles of Louisiana possessed a formula for keeping the hair beautiful and for many years kept the secret to themselves, but now you may enjoy their discovery by using "La Creole," Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

The first normal class earned five diplomas. Another, with a gratifying enrollment, was started on the same plan, but when it completed the Manual in the summer of 1915, only seven more "graduates" were in sight. We had lost some diplomas, but others had been brought into our midst, so we now had nineteen altogether, thirteen of which were in active service. We needed eleven more, or twenty-four in service, to gain this step.

Meantime, in April, 1915, a workers' council, meeting monthly from 6:30 to 7:30 p. m., in the church lecture rooms, was organized. The business session was preceded by substantial refreshments, but in spite of the convenience and attractiveness of the program, it seemed impossible to get a fifty per cent attendance.

There was thus brought squarely home to those who should have been in front the responsibility for holding us back.

This is not an unfair indictment, for what reason could be advanced for being unwilling to seek increase of knowledge along the four lines that the teacher must know, for refusing to spend one hour a month in the council meeting, for failing to employ the personal appeal in seeking to win unconverted pupils?

But in August, 1915, Brethren J. E. Byrd and W. E. Holcomb came to us for a four-day institute, and while out of their labors (of necessity supplemented by a "finishing" three-day institute under the pastor and local workers) only seven more diplomas came, they kindled the long-prayed-for fire of zeal in some of the teachers and officers, which is still glowing and warming others.

Another normal class was then organized, but meeting on a week night at conveniently chosen homes, out of which there came twelve diplomas, this method proving far more satis-

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(2) Foley Kidney Pills, for over-worked and disordered kidneys and bladder ailments, pain in sides and back due to Kidney Trouble, sore muscles, stiff joints, backache and rheumatism.

(3) Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic. Especially comforting to stout persons, and a purgative needed by everybody with sluggish bowels and torpid liver. You can try these three family remedies for only 5c.

factory than a session during the Sunday School hour.

This added step V, and, showing how closely connected are the three items, almost at the same time the workers' council held its third consecutive regular monthly meeting with an attendance of fifty per cent and over, thus adding step VI, and the evangelistic spirit swelled, so that we added step X.

It must be said that we have always had some earnest, consecrated teachers working for the conversion of the members of their classes, but as a whole the school waited for the annual revival to emphasize evangelism, so that we did not feel sooner that we could conscientiously take credit for this step.

There is now before us the matter of enrolling in the school, including the home department, 378 members of our 503 available, resident church members.

This campaign is requiring, and will continue to require, educational processes in the adult membership. The workers in the home department are finding it necessary to carry instruction in one hand and a quarterly in the other. So many of those for whose benefit this department exists actually suspect ulterior motives, and are suspicious, or even hostile. Adult enlistment is being steadily pressed, with slow but sure returns and will shortly bring us the remaining step of the standard.

The purpose for which this account was requested and has been written was that workers in other schools of the State aiming for the standard and finding the road hard might possibly gain something of encouragement in reading of our obstacles and discouragements.

Let no one get the idea that it will always require an equal length of time. We had two big hindrances which it required time to remove. We purposed, moreover, to earn every step thoroughly and conscientiously before we claimed credit for it. We desired no forced, sporadic growth, but one that as it was slow in coming would be lasting, because rightly founded and inspired. But even then we could and should have

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of Tetterine will often cure cases of Eczema, Tetter, etc., of ten and fifteen years standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Childbedains, etc. It is the absolute master of skin diseases as thousands will testify. 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

become A-1 in 1912, certainly not later than 1914.

To some schools the vision and conquering determination may come like a Pentecost, but most often the end will be attained only by the patience, perseverance and prayers of a few. And, in truth, did Pentecost come until after such a season?

In our progress we have been aided by a wise, active pastoral leadership, by the inspirational and educational visits of the real experts of the State Mission Board, by revival leaders who knew and emphasized Sunday School possibilities.

We have found that the standard is not arbitrary, nor unreasonable. A school may progress further, but it cannot fall short and not be ashamed. We purpose to become, and to stay, A-1. Our plans are broadening, our ambitions rising. We are organizing and training for the future. We are realizing more and more our integral connection with the other organizations of the church which we influence and by which we are helped—that we are but one part of the body of which Christ is the Head.

And what is behind us, and what is ahead, has come and is coming through—education, in the name and love and fear of God.

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No Dosing—No Drenching
Stock Lick It—
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Every Animal
It's Own Doctor
Drop Brick in Feed Box—
It Will Do the Rest
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Tonic Ever Produced
You've tried the rest—
Now use the Best
Contains Copperas for
worms, Nux Vomica a
tonic, Sulphur for the
blood, Saltpetre for the
kidneys and the purest
Dairy Salt.

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Helps for the Observance of Easter in the Sunday-School

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An interesting service containing catchy songs and good recitations, appropriate for the Easter season. 5 cents each; 55 cents per dozen; \$4.25 per hundred prepaid.

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Six nature and Bible lessons for the Primary Department culminating in the Easter lesson. 5 cents each; 55 cents per dozen; \$4.25 per hundred, prepaid.

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For pastor, superintendent, or teacher. Three designs with a fitting message at this glorious Easter season. 75 cents per hundred. Send 5 cents for sample set.

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for special offering.

Recitation Books

for committees who manage the program.

Bibles and Testaments

for rewards.

Send for Descriptive Circular

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And Build Up the System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

Evangelist T. O. Reese, of the Home Board, writes, "We are in a great meeting with Pastor J. P. Lee, Pelham, Ga. There have been forty-six accessions to date, and many more interested. We go to the First church, El Paso, Texas, March 19, and to Forest, Miss., the second Sunday in April."

Calomel Today,
Sick Tomorrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headache, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today, you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children: they like it.

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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MR. G. B. HAWKINS.

Mr. G. B. Hawkins died February 6, 1916, at his home at Flora, Miss., and on the 9th was buried at Clinton, Miss. He was born near Brandon, Miss., on May 5, 1849. At the age of 21 years he united with the Baptist church and received his baptism at the hands of Rev. Gideon in 1870. In 1866 he was married to Sarah J. Shirley, and to them were born nine children—seven living and two dead. The seven living children are as follows: Mrs. R. W. Elkins, Joe L. Hawkins, Mrs. Dove Floyd, Lem Hawkins, Dr. John B. Hawkins, Mrs. O. L. Brumfield and Dr. R. E. Hawkins. This good man finished his course in peace, surrounded by his wife, his faithful companion for forty-nine years, and his children, all of whom he had lived to see well established in business and as useful citizens. During all his life no breath of slander ever touched his good name and his dealings with his fellow man were always honorable and upright.

He was a good citizen, a loving husband and a devoted father. The world was better for his having lived in it.

Flora, Miss.

MAJ. G. W. GARRETT.

Passed away at his home at Corinth, Miss., March 3, 1916. He was a native of South Carolina, joined the Baptist church at the age of 16, spent four years of active service in the Confederate army.

He has lived devoted to that faith since the time he joined the church, and has been a staunch and devout member of the First church since residing in Corinth, and has figured prominently in church and Sunday School work, having served on the board of deacons of the church and having taught the Philathea class for many years.

He was married to Miss Elizabeth Bouton on January 6, 1866, who together with five children who survive him, as follows:

Mesdames H. E. Ray and Minnie Kennedy and L. F. Garrett, of this city; Mrs. C. L. Neal, of Mexico, and Mrs. Wm. Riddle, of Globe, Ariz.

His daughter, Dr. Hallie Garrett Neal, a missionary in Central Mexico, tried to get home in time to see him, but the letter telling of his serious illness was delayed and reached her after his death. She made a long and difficult trip with delays caused by two wrecks on the Mexican railways and by the obligatory disinfection at the border. She had to change her route four times to make better connection, and made sixty-five miles in automobiles.

After traveling five days and four nights she arrived, and only knew of her father's death some two hours before.



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SUNDAY SCHOOL LESSON.

(Continued from page 11)

ter's activities were very extensive. That impetuous nature of his stirred him to enlarge his activities, and to broaden his fields. And now, too, since the conversion of Saul, he was left free to engage in a more extensive work. And so he came down also to the saints which dwelt at Lydda. It will be noted that the Christians were called saints. This name was not only applied to the eminent Christians as Peter himself, but also to all sincere professors of the faith of Christ.

Peter the Physician.—The influence of a teacher over a pupil is often very great. If the teacher is a man of lofty character who thinks only of his pupil's welfare, the pupil will be influenced for good which will go with him throughout his life. And on the contrary, the same holds good in case the teacher is a bad man. Views of life will be imbibed by the pupil that may completely destroy his usefulness in this life and his hope of heaven. But Peter had had a teacher, the greatest in heaven or on earth, and he had had the good sense to realize that fact, and when he finds Aeneas for eight years bedridden, he filled the prescription which he had learned from his Master and one which he had often seen tried, and in a most confidential and simple way said to the sick man, "Jesus Christ maketh thee whole." Just in as simple a way as a physician today would say to his patient afflicted with chills, "Take some quinine." Peter does not pretend to cure the man by any power of his own, any more than does the physician claim that he cures his patient. It is understood that it is the medicine that does the work, but it is the knowledge of medicine which the physician possesses that enables him to prescribe the proper remedy. So it was with Peter. He knew the Remedy for this case, and in the simplest way possible applied his Remedy. In this act of Peter we see the genius of Christianity fully expressed. Note that this was an act of mercy. Christianity is the offspring of mercy, hence it reveals itself in deeds of mercy, and as an organ of mercy, humanity is to be redeemed from all evil. This miracle illustrates well the restorative mission of the gospel. "The gospel is the power of God unto salvation." And above all it illustrates the power of Christianity, for "Jesus Christ maketh thee whole."

The Influence.—"And all turned to the Lord." It would not be a misinterpretation to say that the word all in this sentence has the ordinary meaning of many. To say the least, it is intended by the divine writer to indicate that this miracle made a profound impression on those who saw the man, for they turned to the Lord, from Judaism to Christianity. Just absolutely turned themselves over to the Lord, to be ruled by Him. They did just what every one must do today, if he would be saved. He must turn from the creature to the Creator. He must turn from the destroyer to the Restorer, from the evil to the Good.

A Good Woman Dead.—The next scene is at Joppa; in the house lay

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dead a good woman whose name, whether the Hebrew, Tabitha, or the Greek, Dorcas, means "gazelle," and as names in the East were given to represent traits of character, this name might have been given to her to indicate that she had beautiful eyes, as she surely had a beautiful character. Her character is revealed in the expression, "full of good works and alms-deeds." Her love for Christ had inspired in her a love for others. Good works are not the source, but the fruit of love. No true Christian can be regardless of the poor. "Charity should be warmest when the season is the coldest. That is the time for coals and blankets. It will warm your hearts to warm poor people's bodies." But the good woman died. God often takes the good to heaven, when, to our eyes, they seem most needed in the world, but we should remember that success in life depends not on duration of time, but upon intensity of service. "By their fruits ye shall know (Continued on page 15)

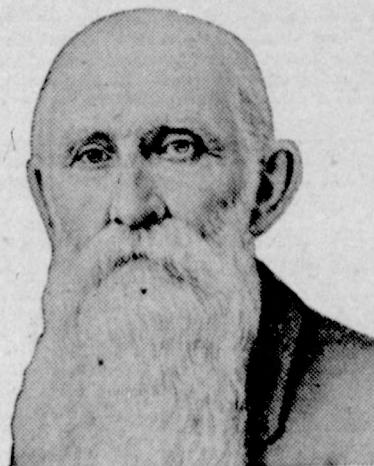
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SALLIS B. Y. P. U.

So glad to inform you of the organization of a B. Y. P. U. in our church. Mrs. F. H. Bancroft, our new pastor's wife, met with the young people at our church last Sunday afternoon to organize the work.

Prof. J. A. Beaty, of Blue Mountain, who is principal of our school here, gave us a very instructive talk on the work, as he had been engaged in it for a number of years.

We enrolled eighteen young people for service and the following officers were elected: Miss Mamie Clark, president; Mr. Bryan Ellington, vice-president; Mrs. W. M. Cole, secretary; Mr. Edd Albin, treasurer; Miss Gladys Caldwell, librarian.

We intend to accomplish great things here at Sallis, for we have taken for our motto "Undertake great things for God and expect great things from God."

Yours in the work,

MISS NETTIE FOSTER,
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"Not all can go; not all can give,
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SUNDAY SCHOOL LESSON.

(Continued from page 14)
them." The widows whom Dorcas had helped were weeping and displaying the coats and garments which she had made for them. The widow's tears and wearing apparel were the fruits of the dead woman's character and activities. "Only the rich or famous are honored by architectural memorials, but we are all building for ourselves monuments of some sort in the hearts of our friends."

A Good Man's Reputation.—Men may shun the associations of ministers and seek that of the world, while in health and strength, but at death, they desire the minister's presence. With the Christian, just the reverse is true. He seeks and enjoys Christian fellowship in the days of health, but in death he feels no need of the minister, however much he would like his presence, for he realizes the presence of One who is able and glad to give him "strength and stay." However, the friends and loved ones do desire the consolation offered by the trusted pastor. On the occasion under discussion, those most deeply concerned wanted the simple presence and prayers of a devoted lov-

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ing minister, and as they had heard of Peter's being at Lydda, they sent for him.

A Good Man's Good Deed.—It is interesting to note that Peter first cleared the room, so that he might have an uninterrupted heart talk with his Master. We do not know what was Peter's prayer, but two requests must have been incorporated in it. First, to know the will of Jesus, and, second, for the power of the Holy Spirit to enable him to perform the miracle which in those days was the supreme proof of the genuineness of Christ's claims. Now we know that He is Lord, and the proofs most needed are "forgiveness of sins, purified souls, loving hearts, holy lives, helpful hands, happy deaths, a living church and a converted world."

Happy Results.—The miracle was very impressive on many, and in consequence, they believed on the Lord. One's acts have a great deal to do with one's influence on others. Sunday piety and week-day deviltry are incompatible with God's will. The people trusted the sincerity of Peter, and through him many were led to Christ.

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